

Jeg er den gode Hyrde.

Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Juni, 1942

1. søndag efter trefoldighet

FATTIG OG RIK

Evangelium: Luk. 16, 19—31.

Der var en rik mand, og han klædte sig i purpur og kostelig linklæde og levet hver dag i herlighet og glæde. Men der var en fattig mand ved navn Lazarus, som var kastet for hans port, fuld av saar, og hans attraa var at faa mætte sig med det, som faldt fra den rikes bord. Men endog hundene kom og slikket hans saar.

Men det skedde, at den fattige døde, og at han blev baaret bort av engle i Abrahams skjød. Men ogsaa den rike døde og blev begravet. Og da han slog sine øine op i dødsriket, der han var i pine, da ser han Abraham langt borte og Lazarus i hans skjød. Da ropte han og sa: Fader Abraham! forbarm dig over mig og send Lazarus for at han kan dyppe det ytterste av sin finger i vand og svale min tunge! ti jeg pines storlig i denne lue.

Men Abraham sa: Søn! Kom ihu, at du fik dit gode i din levetid og Lazarus likesaa det onde! Men nu trøstes han her, og du pines. Og desuten er der et stort svælg fastet mellem os og eder, for at de, som vi gaa herfra over til eder, ikke skal kunne det, og for at heller ikke de paa den anden side skal fare derfra over til os.

Da sa han: saa ber jeg dig, far, at du sender ham til min fars hus — jeg har nemlig fem brødre — for at han kan vidne for dem, saa ikke ogsaa de skal komme til dette pinens sted. Men Abraham sier til ham: de har Moses og profeterne. La dem høre dem! Men han sa: Nei, fader Abraham! men om nogen, fra de døde kommer til dem, da omvender de sig. Men han sa til ham: hører de ikke Moses og profeterne, da vil de heller ikke tro, om nogen staar op fra de døde.

Vi inddeler menneskene paa forskjellig vis: fin og simpel dannet og udannet, fattig og rik. I denne lignelse om den rike mand og Lazarus fortæller Jesus os, hvordan disse vore inddelinger tar sig ut, naar de sees ovenfra, fra himmelen, fra evigheten.

Baade du og jeg sees ovenfra, min læser. Vort liv og livsforhold sees i evighetens lys. La os først sitte stille en stund for denne tanke. Den har noget at si os rastløse nutidskristne.

Denne mand som Jesus taler om var "rik". Det vil si, han hadde saa mange penger at han kunde klæ sig som han vilde og indrette sig i sit hjem, sit daglige liv og i sin omgang akkurat som han selv lystet.

Jesus skildrer ham ikke som noget slet menneske. Tvertimot, den fattige og ilde utseende Lazarus fik daglig lægge sig utenfor denne rike mands dør og ta imot almisse av ham og hans mange rike gjester. Nei, Jesus vil ikke si at han var nogen slet mand. Han vil si os, hvor fattig denne "rike" mand var. Fattig, ikke bare ved sin død, da han maatte forlate sine penger og venner og herligheter og ikke ha en draape vand at væte sin tunge med. Men fattig allerede her, naar han ikke eiet mere end sine penger, sin nydelige garderobe, sit gode kjøkken og sine mange venner. Da er han i virkeligheten fattig.

Ja, fattig er i sandhet den som ikke eier noget i himmelen, ikke eier fred med Gud paa jorden, ikke eier det nye sind der har git sig selv og al sin eiendom til Herren, ikke eier det hjerte der lider med meneskenes og kjender sig glad hver gang der er anledning til at hjelpe til sjæl og legeme. Det var den rike mands bundløse fattigdom, at han ikke eiet eller ønsket noget andet gode end at tænke paa sig selv og sørge for sig selv: "du fik dit gode i din levetid."

Lazarus var "fattig", d.v.s. han eiet litet av det som har høi værdi i denne verden. Daarlige klær, litet mat, faa, kanske ingen, venner. Men da han døde viste det sig hvor rik han var. I himmelen visste man det paa forhaand. Derfor stod englene færdig til at bære ham op i Abrahams skjød.

Lazarus eiet ikke meget paa jorden. Men i himmelen hadde han store skatte. Han hadde forresten ogsaa allerede hernede store skatte. Skjulte skatte som satte ham istand ti at leve den "fattiges" liv: fred med Gud i en god samvittighet, et hjerte der ved Guds kraft kunde lide taalmodig og stole paa Gud i alle forhold.

Eier du disse skatte? Da er du rik, om du er likesaa fattig som Lazarus. Og sæt dig nu stille en liten stund og tak Gud for

S. O. S.

Pastor H. Arnholt Strand.

Alle kjenner vi dette internasjonale signal som brukes av skip i havsnød for aa tilkalle hjelp. Paa engelsk gjengis det: Save Our Souls. Naar det oppfanges gjennom radiomottakeren, vil enhver kaptein øyeblikkelig sette kursen for det nødstedte skip og ile til undsetning.

S—O—S, S—O—S! Det er denne uhyggelige rytme som idag lyder fra vaar sivilisasjons opskrytte skip, et skip som er synkeferdig paa det oprørte verdenshav, hvor djevelske krefter har satt inn som aldri før. Her staar ikke bare materielle verdier paa spill (frels vaart skip) — her gjelder det menneskeskjebner (send oss hjelp). Ja, her er sjeler i nød, saa S—O—S betyr i første rekke: frels vaare sjeler.

Ingen kan undgaa aa høre det hjertertesk ærende S—O—S fra de blodmettede slagmarker, fra det terroriserte jødefolk og de smaa nasjoner under aksemaktens jernhel, fra de jagede statsløse flyktningers millioner, fra fangeleire og fengsler, fra graatende foreldreløse barn og lidende mødre. Vi hører det fra kristne kirker som er inne i forfølgelses martyrium — kanskje sterkest idag fra vaart eget fedrelands kirke hvori mange av oss blev overøst med daapens hellige vann og naade. Det er ogsaa tidens S—O—S som stiger op til oss naar vi er vitne til at en stor del av vaar ungdom. Ja eldre med, henter sin aandelige føde—ikke fra Guds hellige ord eller gjennom dets forkynelse, men fra døgnets skjønnlitterære avfallshauger og dagens (nattens) dusinfilm.

Menneskeslektens fallthøi idag har et veldig kall til den enkelte kristne og til hele den kristne kirke. Naturligvis er vi taknemlig for alt det som gjøres for aa løfte menneskene, enten det skjer fra videnskapens haller eller fra socialt og avholdsinteresserte kretser, eller forkjempere for moralsk oprustning. Men la ingen bedra seg selv ved aa tro at dette vil føre fram. Vi maa heller være klar over, at intet er mere nødvendig overfor tidens nød enn aa løfte Jesu Kristi korsmerkede seiersfane inn i vaar nødstedte verden og op for de sønderknuste hjerter. Derfor maa ordet om synd og naade ikke ombyttes med religiøs eller moralsk humanistisk livsfilosofi.

Den kirke og de kirkens tjenere som ikke har dette klart for sig, har ingen livsberettigelse til aa være en fallen menneskeslekts sjelesøgere.

Den smukkeste af de Levende er ikke saa yndig som den døende Frelser.

* * *

Den Bibel, som de Uomvendte mest studerer i er de Troendes Levnet.

dine rigdomme. Tak ham for at dit navn er skrevet i livsens bok, at der staar et rum og ventér paa dig i Guds lyse himmel, at din synd er forlatt for Kristi skyld, at du kjender den almægtige Gud som din far, og at Kristus ved sin aand hver dag tugter dit egennyttige og selvraadige hjerte til at bøie sig ind under hans aag, saa du lærer at lide, at nøies med litet og at gi istedenfor at motta.

Frygt ikke, du lille hjord, det er eders Fader behagelig at gi eder riket.

Budgettet

Den første kvartal av indsamlingen for budgettet er forbi. Det viser sig at for disse tre maaneder har der indkommet 21:8%. Ni menigheter har indsendt sin fulde andel, og andre har indsendt en betydelig del. Det er paakrevet at begynde tidlig dersom maalet skall naaes. Gjør alvor av at begynde indsamlingen. Det haster.

—V.

TOMME BENKER

"Skal du til kirken, Signe?" spurte dr. Sjøvoll sin hustru, idet han satte sig makelig i en stol med søndagsavisen. "Jeg gaar ikke idag. Det kan ikke ventes at en læge, som er ute baade natt og dag, skal gaa hver søndag."

"Nei, ikke idag", svarte hun. "Jeg er temmelig trett. Og jeg er da ellers saa trofast paa min plass i kirken, at det kan gaa an for mig aa være hjemme idag. Været ser jo ellers noksaa truende ut og. Dessuten har jeg tenkt aa lese litt hjemme."

Fruen la sig paa sofaen, med Bibelen i haanden. Naar sant skal sies hadde hun knapt aapnet den hele uken. Snart falt den ut av haanden hennes. Hun sov.

Men hun sov urolig. Hun drømte. Hun saa inn i en uhyggelig kongesal, hvor den onde selv satt paa tronen. Rundt om ham myldret det av onde aander, som holdt paa aa rapportere hvad de hadde gjort den dag for aa skade Guds rikes sak. "Vi har alle i dag vært optatt med aa holde benkene tomme i kirkene", begynte en.

"Intet kunne glede mig mer," sa kongen. "Jeg overbeviste en mann om at han hadde hodepine, og fikk ham til aa være borte fra den preken som kanskje hadde forandret hele hans liv," sa en.

"Jeg fikk lokket en mann til sin forretning for aa ordne sine bøker," sa en annen. "Utmerket!" sa kongen. "Han vil snart gi avkall paa hele hviledagen."

"Jeg lokket en troende ung maan til aa besøke noen gamle venner nettop under kirketiden", sa en til.

"Jeg gjorde en søster bekymret angaaende sin gamle hat og fikk henne til aa stanse hjemme til hun hadde faatt kjøpt sig en ny", ropte en djevel som var merket "stolthet."

"Og jeg fikk noen kvinner som ellers lengtet efter Guds ord, til aa være hjemme og begraate sine prøvelser. Jeg sa bare til dem: "Aa, disse rike mennesker bryr sig ikke om dere. Gaa ikke dit hvor dere blir sett ned paa." Paa den maate holdt jeg mange fattige folk hjemme som de rike vilde ha vært glad ved aa se."

"Det er en av de beste metoder jeg vet til aa holde de fattige borte fra himmelen," svarte kongen tilfreds.

"Jeg innbildte mange gode menn og kvinner at de ikke var sterke nok til aa gaa ut," sa en. "Selvfølgelig vil alle disse være i sin forretning i morgen, selv om de følger sig meget verre. Men til kirken kunde de ikke gaa, hvor de slipper noen særlig anstrengelse. Og kvinnene kunde godt stelle huset eller gaa paa besøk, men jeg fikk dem til aa tro at uten de var fulstendig friske kunde de ikke gaa til kirken."

"Meget godt", sa kongen. "Søndagshodepine kunde ofte kureres ved aa komme ut i frisk luft, og ryggsmarter glemmes ved at tankene vendes mot høiere ting. Men dere løgnens djevler maa gjøre bruk av enhver kjødets svakhet for aa faa tomme benker."

Da smilte de alle, for i deres rike var "løgn" en ypperlig kompliment.

"Jeg er værjevelen", sa en av aandene. "Jeg gaar omkring og innbilder folk at det skal bli regn, eller at det er for koldt, for fuktig, for varmt til aa gaa i kirke. Jeg maa le ved aa se disse samme mennesker den følgende dag ta ut i vær og vind."

"I fortrolighet", svarte kongen, "naar jeg finner en troende som ikke bryr sig mere om været paa en søndag enn paa en mandag og er bestemt paa aa gjøre like stor anstrengelse for sin aandelige vinning som han gjør for sin timelige vinning, da gir jeg ham praktisk talt op. Det nytter lite aa friste det mennesket som gaar til Guds hus i all slags vær."

"Jeg kan gjøre en hel del blandt damene i forsamlingen," ropte en djevel som var merket: "Denne verdens mode." "Jeg kan faa noen til aa være hjemme fordi den nye hat ikke kom, eller fordi deres klær er ute av mode, eller de ikke har faatt sin nye kaape."

"Jeg har en bedre plan enn den," sa en annen. "Disse mennesker som dere holder borte, er tross alt av de likegyldige som vi paa det nærmeste har allerede, men jeg har en plan som tømmer plassene til de opriktige fromme."

"Det er nettop hvad vi ønsker," sa kon-

Der falt en skygge —

(Til en Kristus-fornekter.)

Der falt en skygge—klam og kold fra dødens port—hin sorte. Som har hvert livshaap slukket ut og selve solen borte. Et pust fra øde vidders sne hvor intet livstegn er aa se.

Et irrllys — ja, med fosforglans men uten solens varme — En lyktemann i dødningdans — en krøpling — uten arme. Et stjerneskudd—et blaff av lys og saa — et evig angstens gys —

Si—hvorfor hater du ham saa den store livets fyrste. Og i din avmakt prøver paa hans herskertrone ryste? Svar om du kan: Hvem vant vel flest han eller de som skrek: Korsfest!

Hvem er vel du som tror du kan hans lys for evig slukke og mestre alt med din forstand og himmelporten lukke? En orm i støvet — intet mer! Men "Herren i det høie ler!"

Ti se! Han lever nu som før i millioners hjerter! Og ingen lukke kan den dør og slukke troens kjerter! Og ingen kolde irrllys kan mot himmellyset holde stand!

Vaar mester! Se, vi hylder dig du kjærlighetens fyrste! Du er vaart lys—du er vaar vei—din makt kan ingen ryste. Vi strekker vaare hender ut mot dig—vaar konge og vaar Gud!

gen.

"Jeg faar disse folk til aa gjøre overarbeide paa lørdagen. Jeg lar f. eks. en mann som presten stoler paa, eller en trofast søndagsskolelærer gjøre lørdagen til sin travleste dag i hele uken. Jeg holder ham i virksomhet med en hel del forsømte ting til sent paa kvelden, saa han forsover sig den næste dag og ikke kommer avsted."

"En utmerket plan," ropte Satan. "Ja, den virker utmerket blandt svakere damer. Hvis de faar husrengjøring eller lørdagsselskaper, kan man holde dem hjemme uten at de faar bebreidelser. Et selskap sent lørdag kveld hjelper og til aa faa tomme benker."

"Dere arbeider utmerket," sa hans majestet. "Predikanten kan gjerne be og arbeide paa sine prekenere hele uken, men det vil ikke bli noen resultater ved aa tale til benker. En av de mest viktige ting vi maa passe paa, er aa holde folk borte fra kirken. Eders planer er ypperlige; men jeg vil antyde en annen god ide. Alle predikanter har sine ufullkommenheter — en mangel ved talen eller maaten aa være paa. Faa de kristne til aa kritisere forkynneren, iser i nærvær av barna. Hvis dere kan skape en kritiserende aand mot presten eller blandt medlemmene, saa vil det hjelpe til aa tømme benkene. Folk som blir sinte paa hverandre, bryr sig ikke om aa gaa i kirke sammen. Hvis benkene er tomme, saa kan predikanten preke saa meget han vil for mig. Frukt blir det ikke. Saa snart en troende begynner aa være hjemme av en eller annen aarsak, saa vet jeg at jeg har begynt aa faa tak paa hans sjel; og hvis han ikke ryster hindringene bort, er han min."

"Men jeg vil ikke være din!"

Fru Sjøvoll vaaknet med et skrik. Og saa sig forvillet om.

"Har du drømt stygt?" spurte mannen. "Ja, stygt men saa uhyggelig sant", svarte fru. Og hun fortalte sin drøm.

Resultatet var at de begge gikk til aftensgudstjenesten den dag, og at de ved Guds naade fikk kraft til ikke aa forakte og forsømme de helliges forsamling. Det kunde snart merkes paa mer enn paa deres kirkegang at de holdt Guds ord høit og i ære.

La oss vokte oss for aa la benkene staa tomme i Guds hus!

The Budget

In the report received this morning we note that our district had sent in 21.8% of the budget by May 22, 1942. Nine congregations have raised their full apportionment. We are thankful for the many who have sent in part or all of the apportionment. We ask the many who have sent in nothing to begin early with the ingathering. As a reminder a copy of the following letter has been sent to each congregation and preaching place, through the Circuit Stewardship secretaries in the district.

* * *

Dear members of Congregation:

"And He said unto them, go ye into all the world, and preach the Gospel to every creature. (Mark 16:15)

Just before ascension Jesus spake these words to His disciples. These were His Marching Orders. Obediently they went forth, and the Gospel was spread throughout the nations. We have received it too. For that reason we want to send it to others.

We want to express our appreciation to the congregations and preaching places having made a good start for the budget. One congregation in Saskatchewan and one in Alberta report the entire budget raised. One parish reports over \$380.00 or 84% of total budget received through the Penny-a-meal boxes.

A valuable lesson has been learned when it is realized that an early start is important. PLEASE START EARLY!

We kindly urge every congregation, and every preaching place to do something NOW. It is urgent. Do not delay. Time flies quickly by. ADOPT SOME PLAN—BUT WORK THE PLAN!

Last year Canada District did well, but fell short of 100%. This year, by God's Grace, let us pray, work, and SUCCEED. It can be done!

In His SERVICE,
Signed by

District Stewardship Secretary,
Circuit Stewardship Secretary,
Congregational Stewardship Secretary.

Rally Day Program

On Saturday evening, May 16th, the Young People of Southern Alberta gathered at Trinity Lutheran Church, Calgary, Alberta, Rev. I. Saugen pastor, for the opening program in connection with Rally Day. This program was given by the members of the Local League at Calgary.

Holy communion was celebrated on Sunday morning, and Rev. R. Olson of Claresholm preached the sermon, the theme of which was "What should be the outlook of Christians under present day conditions?"

On Sunday afternoon the program was given by members of Zion and Ibbestad Leagues as well as numbers by the massed choir.

The program for the evening service was in charge of the Granum and Claresholm Leagues.

A large number of visitors was present at the Rally Day and much benefit was received by those in attendance, from the inspiring topics, which centered around the theme "Christ in every Crisis". On Sunday the visitors were given the opportunity of visiting with one another, as meals were served in the church basement.

—Marie Herrem,
Sec'y pro tem.

Pastoral Conference

The Edmonton-Camrose Circuits held a conference at the Lutheran Parsonage, Ryley, Alberta, June 2nd. The following were present: Pastor and Mrs. A. K. Odland, Pastor and Mrs. E. C. Peterson, Pastor and Mrs. S. J. Rude, Pastor J. B. Stolee, Pastor Theodore Bergee, two newly ordained men, Pastor Marvin Odland, and Pastor Lars Knudson, Miss. Dorothy Heiner, Mrs. Bard, and Pastor and Mrs. A. M. Vinge.

Pastors Peterson and Rude conducted Bible Study Devotion using as a basis the letter to Philemon.

Pastor J. B. Stolee gave a thought-provoking, helpful paper on the "Christian Funeral". Discussion followed the Bible Study and the paper.

The Ladies Aid of Ryley served meals at the Parish Hall.

The conference adopted the following resolution:

"Whereas we note with deep concern the

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

From Our Box Work Department of the W.M.F.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith, (Gal. 6: 10).

We as a church have received so much good from God our Heavenly Father. We have been blessed in so many ways down through the ages, by word and sacraments. We have reason to be thankful to God for His many mercies bestowed upon us in Christ Jesus.

But we must also realize that a great responsibility is ours, in behalf of those who are less fortunate. And there are many such. But let us not get discouraged because there are so many that need our help and sympathy. Let that fact spur us on.

Let us always remember the Master's words, "Give, and it shall be given unto you."

Now our church has gathered into various institutions, the orphans, the lonely aged, and others in need of care, and is giving them both physical and spiritual nurture.

But in furnishing this aid, the church depends on us, as individuals and as organizations, to help. It is a part of our responsibility just as we are a part of the church that undertakes it.

We may choose to do our share in our Ladies' Aids, or in other groups, or as individuals.

The name Box Work suggests boxes of gifts. And many are the boxes sent to our Homes in our church at large, by our Women's Organizations throughout the year.

Let us continue to give attention to our Box Work Department.

As you know, in our district, we, as a church, have just one Home for the Aged as yet. The Bethany Sunset Home, at Bawlf, Alberta.

Thanks to all who in the past years have remembered also this Home with their gifts.

The good work must go on. We shall expect to see many more willing workers join our friendly circle in the days to come.

And let us not be weary in well-doing, for in due season we shall reap if we faint not. (Gal. 6: 9).

May God bless our every effort, and may we ever bear in mind that "Service rendered for Christ never stops, but goes on in increasing blessing." Yours in His service,

Mrs. K. O. Kandal, Dist.
Box Work Sec.

GO Quickly And Tell.

In one of his books, S. D. Gordon pictures Gabriel as asking Christ, when He reached heaven, what recognition the world has given of His divine suffering for its sake. Christ replied that only a few in Palestine knew it. Gabriel feels that more ought to know—that the whole world ought to know—and he asks, "What is your plan, Master, for telling them of it?" Jesus is supposed to have replied, "I have asked Peter, and James, and John, and Andrew, and a few others to make it the business of their lives to tell others, and those others to tell others, until the last man in the farthest circle has heard the story and has felt the power of it." "But suppose they do not tell others, what then?" Gabriel asks. And Jesus answers, quietly, "Gabriel, I have no other made plans. I'm counting on them." He is counting on us to tell others, and that is our lesson of duty. He is counting on us to tell others the good news of His birth, and life, and death, and resurrection. Go quickly, and tell. Tell again, and again. Keep on telling the blessed story.

From faith in God comes courage, strength and hope.

June Is A Cradle Roll Month.

Children play an important part all through the Bible. At various times the history of events hung upon the fate of a single minor—the lad Joseph, the Baby Moses, the infant John the Baptist, and finally the Babe of Bethlehem.

When Jesus put his remarkable emphasis upon the place of the child in God's kingdom as in Matt. 19:14, He was not merely dealing with the children themselves and their parents. He was breaking down the prejudices of the disciples. To them, and to all Christians of all times, He gave the command, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven". (Matt. 19:14).

Have you thought of the children of your own community in this light? Are all the babies enrolled in the Cradle Roll? This is one way in which you can help the children. If you have not already done so, I urge you strongly to elect a Cradle Roll secretary at once to take care of that work in your Aid. Do not let your own duties, as we mothers are so prone to do, come before your duties to your church. This work has been entrusted to us, so let us each one, by the grace of God, try to do our own little work, in our own little corner.

June is Cradle Roll month — won't you plan a Cradle Roll program to create more interest in this work?

My Baby's Prayer.

Little daughter, kneeling there,
Whispering low her evening prayer,
Oh, how faithful, trusting, pure,
Are the prayers sent up by her!
"God do save them way up there
In that cold land dark and bare.
Yes I mean the Eskimos,
Those who wear just furs for clothes.
Jesus I want to thank Thee, tho,
For send our missionaries sow
I thank Thee for the Word they bring
The Bible is the greatest thing.
And God, thank Thee for Cradle
Rolls,
Now little ones can help save souls.
'Cause, God, our dollar helps and
sends
The missionaries to our friends."
O, little girl, would we could trust
In our Saviour half as much!
Would our selfish nature be
Like our babies — Yes, God, like
Thee!

Mildred Hovey Warland.

PROGRAM

..Suggestions From the Cradle Roll.
Manual.

1. The Mission project of the Cradle Roll Department at Igloo and Teller, Alaska.
2. Story telling.
3. Recitations and songs by older children.
4. Handwork for older children. (During program for mothers, preferably in a separate room.)
5. Graduation exercises for five-year-olds.

NEWS ITEMS

The L. D. R. of Zion Lutheran Church, Saskatoon, Sask., Rev. B. O. Lokensgard pastor, held their annual Mother — and Daughter banquet in the church parlor, Friday evening, May 8th. A fine program was rendered, and a very enjoyable social hour shared by all present, guests and hostesses.

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Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Psa. 32:10

On us Thy providence has shone,
With gentle smiling rays,
O may our lips and lives make known,
Thy goodness and Thy praise.

Be glad in the Lord, and rejoice,
ye righteous: and shout for joy all
ye that are upright in heart. Psa. 32: 11.

Suffer The Little Children To Come Unto Me.

There is a burden upon my heart for the many unbaptized children even in our own fair land; children who are also untaught in the word of God. In Matth. 19:14; Mark 10:14; and Luke 18:16 Jesus says, "Suffer the little children to come unto me, for of such is the Kingdom of Heaven". In John 6:37, He says, "Him that cometh unto me, I will in nowise cast out". Oh, that mankind would pause, and THINK, and BELIEVE!

Jesus always made provision for the children. In the Old Testament, Gen. 17:12 the rite of circumcision is ordained. In the New Testament, cision made without hands, namely Col. 2:11—12, we read of the circumcision. In Mark 10:15 and in Luke 18:17 we read, "Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein."

To enter or see the Kingdom of God, there must be a second birth. The natural birth is not enough, John 3:3; John 3:5; "being born again, not of corruptible seed, but of incorruptible; by the word of God, which liveth and abideth forever", 1 Peter 1:23. "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you", Matt. 28:19.

1 Peter 3:21 says, "Baptism doth also now save us". Matt. 18:14 says, "It is not the will of your Father which is in Heaven, that one of these little ones perish; but John 1:11 says, "He came unto his own, and His own received Him not". In Acts 2:38 we read, "Be baptized everyone of you". In Tim. 5:8 "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel".

We are glad that a remnant is left of Christian parents, and teachers in Sunday Schools and higher institutions of learning, who delight in teaching "the old paths", Jer. 6:16. They shall know that they have not labored in vain when they hear these blessed words of our Lord: "Well done, good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord". Matt. 25:21.

May God grant that we leave behind us a generation whose feet are firmly planted in the ways of God.

Sincerely,

Mrs. T. J. Langley,
Dist. Christian Nurture Sec.

increase in the use of liquor during this time of emergency, and whereas this definitely hinders an all out war effort, we petition the Dominion and Provincial Government to inaugurate an effective check of this serious situation."

—A. M. Vinge, Sec'y.

News items for Hyrden

Rev. Gerhard Aarestad was installed at Watrous, Sask., April 19.

Rev. Marvin E. Arneson began work in the Medicine Hat charge May 10. His address is Bow Island, Alberta.

Rev. L. M. Hanson was installed in the Leroy, Sask., charge, May 17.

The first two are new in the district.

The united labors of Christians make great work possible.

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.

John 10:11

Volume 18

Winnipeg, Manitoba, First No. in June, 1942

Nr. 11

Pray ye therefore the Lord of the Harvest

From the President

The editor informs me that first June number of the Shepherd is to be a graduation number, for June is the month when many of our young people finish their courses in schools.

Again our Camrose College will be sending forth another large class. We are gratified because of the large attendance our college has enjoyed for some years, and we welcome each new graduating class. Some of these young people will serve their country. Others will perhaps be permitted to continue their education in order to fit themselves for work that is essential to the welfare of our land. Among the occupations that are essential for the welfare of the country both in times of peace and in times of war the work of the Christian ministry stands in the forefront. It is most essential; for it is a spiritual work that has to do with things that are fundamental in times of war in particular, namely the spirit and the moral of the people. Recent experiences have proved abundantly that superior material resources alone will not win a war. There must be men behind them. Men don't grow like weeds. They are the results of careful cultivation. This is especially the work of the Church and of Religion.

This year the first regular class of five men graduates from our Canadian Seminary. It is a unique event. Last year we sent out the first-fruit. For the first time in history we are sending out a group of pastors who have had all their schooling for the ministry here in our district. It shows that our church in Canada is coming of age. I can do no better than quote some of the concluding remarks of Dr. Aasgaard spoken at the ordination service Pentecost.

"This," he said, "marks a turning point in the history of our church here in Canada. It is the most important day we have yet experienced as a Canadian Church." "For on this day," he said, "the first regular class comes from our new Canadian Seminary. The time is past when we can look to the United States for pastors for our Churches in Western Canada. Our Church in United States has all it can do to supply its own need for men. The men who are to do the Lord's work in this part of the Dominion must come from these western provinces. When qualified men offer themselves for service in the Church in sufficient numbers our Church will have a bright future in these parts. If they should not come, our Church here will soon no longer exist." Dr. Aasgaard urged the Canada District to make the Seminary in Saskatoon its special project.

We have also seen another "first class" this year, namely the first graduating class from the Bible School our Church began at Outlook. Rev. George O. Evenson and Miss Gladys Gurholt have done a splendid work here, the last three years. The fruits have become apparent in the enrichment of the spiritual life of a large number of young people. These have not only been strengthened in their own inner life, but have become active and, through the training they have received, more effective workers in the vineyard. Some are taking further education in order to enter the Seminary. We need more pastors but we are even more in need of active and capable lay-workers in our congregations.

The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.

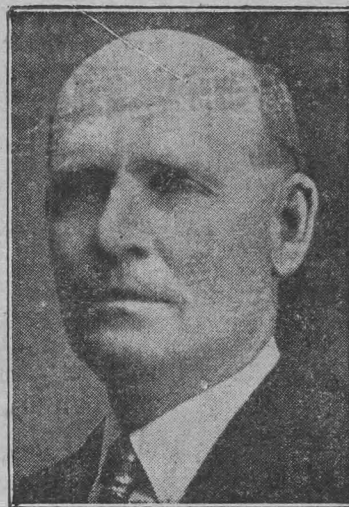
Yours in the Lord, Iver Iversen.



Dr. IVER IVERSEN, President
of the Norwegian Lutheran
Church of Canada.



The Right Rev. J. A. AASGAARD,
D.D., L.L.D., Th.D., President of the
Norwegian Lutheran Church
of America.



Dr. J. R. LAVIK, President
of Luther Seminary,
Saskatoon, Sask.



SIGMUND BUE



LARS KNUDSON



MARVIN ODLAND



ERIK HAAVE



JOSEF HAAVE

Courtesy Thom's Studio, Saskatoon, Sask.

Luther Seminary Ordination

Sunday, May 24th, was an epoch-making day for our church in Canada when the five graduating students of the Seminary were ordained into the Holy Ministry. A large audience gathered in the Westminster United Church in Saskatoon, at 3 o'clock, for the ordination service. Friends from far and near had come to be present at this significant event.

The ordination service was conducted by Dr. J. A. Aasgaard, assisted by Dr. J. R. Lavik, Dr. I. Iversen, Dr. N. Willison, Rev. G. O. Evenson, Rev. J. T. Dahle, Rev. A. A. Nelson, of the Augustana Church, Rev. A. K. Odland, Rev. John Precht, Rev. H. A. Strand, and Rev. B. O. Lokensgaard. The Zion Lutheran choir rendered an anthem.

The candidates were ordained upon calls from parishes partly supported by the Home Mission of our Church. Sigmund Bue has accepted a call from Macoun, Sask., Erik B. R. Haave from Edberg, Alta., Josef B. Haave, from Rose Valley, Sask., Lars Knudson, from Hanley, Sask., and Marvin Odland, from Swift Current, Sask. It is interesting to note that no two of the new pastors will be in the same circuit.

The ordination service was very impressive both to the candidates and their friends

Luther Seminary Graduation

On the evening of Friday, May 22nd was held the graduation of the first full-course students of Luther Theological Seminary, Saskatoon. Early in the evening a delicious tray supper was served to about 25 relatives and friends of the graduates by Mrs. Lavik and Mrs. Iversen and Mrs.

who had gathered for it. Dr. Aasgaard emphasized in his ordination sermon that the message of the church today is the same as on that first Pentecost day when three thousand were converted through the preaching of the apostles. "Repent and be baptized every one of you in the Name of Jesus Christ unto the remission of sins and ye shall receive the gift of the Holy Spirit."

A large number present wished the new pastors God's rich blessings. This was deeply appreciated. They realize how much they are in need of grace and covet the prayers of their people in the District and elsewhere. They wish to thank especially the many who have been a help to them spiritually. Christian friends throughout the District have been a great blessing. Only by God's grace are they able to do that which God has called them to.

—Erik B. R. Haave.

The Lord Bless Them!

Luther Theological Seminary, Saskatoon, has now been in operation three school years. We have just had the privilege of graduating a class of five, Sigmund Bue, Erik B. R. Haave, Josef B. Haave, Lars Knudson and Marvin B. Odland. These are the first to have taken the full three year theological course with us. This is, therefore, a historic event of great importance to our Church in Canada. It gives promise, we believe, of a continuous supply of pastors and missionaries for fields that are white unto harvest.

With the full assurance of faith we pray God's blessings to rest upon these young men as they leave the Seminary and enter upon the fields to which they have been called. We have

learned to know them intimately these three years, during which we have not only worked together in class rooms, but lived together in the same home, very much as one family. It is the simple truth to say that they have worked hard and conscientiously. We have been greatly refreshed by their Christian fellowship and encouraged by their sincerity and earnestness. Since they are clearly so very much in earnest about devoting themselves by the grace of God to the ministry of the Word, we are confident that He will bless them and make their service in the Kingdom fruitful to the glory of His name.

But now a serious question arises. Who will take their place here at the Seminary? "Pray ye the Lord of the harvest that He send forth laborers into His harvest." This is an invitation, an exhortation, a command from the Lord to you, Christian fathers and mothers. Will you by the prayer of faith consecrate your son to the Lord for His use? It is likewise a word to our congregations, including our young people, from whose ranks the Lord calls laborers into His vineyard. Will you join with us in this prayer?

—J. R. Lavik.

Lokensgaard at the home of Mrs. Lavik.

At eight the Seminary auditorium was filled to capacity for the graduation exercises. The academic procession led by the graduates included among other clergymen, the professors of the Seminary institution, Dr. Aasgaard, Rev. Heiman, chairman of the Board of the Lutheran College of the U.L.C.A., Dr. Thomson, President of the University.

Dr. N. Willison, Dean of the Lutheran College and Seminary conducted the opening exercises and then presented for graduation the one senior student of their Seminary, Mr. Martin Ruccius. The Rev. Heiman conferred the degree.

Dr. Lavik then presented the five graduates of Luther Theological Seminary, Sigmund Bue, Josef Haave, Marvin Odland, Lars Knudson, and Erik Haave. Dr. Aasgaard received the answers to the candidate pledge required of each student who graduates from the Seminary. Dr. Iversen presented the diplomas.

The main speaker of the evening was Dr. Aasgaard who in his introductory remarks expressed his great appreciation especially to Dr. Willison for his splendid co-operation in the joint Seminary enterprise. He also expressed sincere thanks to Dr. Thomson for the fine relations between the University of Saskatchewan and the Seminary. Thanks were also given for the suitable arts courses obtainable at the University as a preparation for theological training.

Dr. Aasgaard, in giving the graduation

Haugen, Rev. A. K.
mar 13

That He send forth Laborers into His Harvest

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Y.P.L.L. Editor: Pastor G. O. Evenson, Outlook, Sask.

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To Our New Pastors

The "Shepherd" joins with the many throughout our district in wishing Our New Pastors God's richest blessings as they enter into the most glorious work on earth—the Ministry of the Gospel of Jesus Christ.

We bring to you in greeting the strengthening word given to the eleven as they stood before the task that the Lord had assigned to them:

"And, lo, I am with you alway, even unto the end of the world".

We quote the "Preacher's Prayer".

I do not ask
That crowds so throng the temple,
That standing room be at a price;
I only ask that as I voice the message
They may see Christ.

I do not ask
That men may sound my praises
Or headlines spread my name abroad
I only pray that as I voice the message
Hearts may find God."

—V.

To Our Seminary Graduates

Greetings in Jesus' Name!

"The Harvest is plenteous but the laborers are few, pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

We thank God for the many prayers that have gone up for more workers. We know that many mothers in the Federation have laid this need before God, and placed their sons on His altar. Now we thank God that He has provided these young men as workers in Canada District.

May God bless you as you go to your various fields. May He give you strength of body and soul to continue steadfast in His service. On behalf of the Women's Missionary Federation of Canada District.

—Mrs. G. Hendrickson.

To Our Seminary Graduates

In behalf of the Lutheran Daughters of the Reformation of Canada District we take this opportunity to extend greetings to the newly ordained pastors from the Lutheran Seminary at Saskatoon. Our sincere hope and prayer is that you may have much joy in His service.

God gave us work, "He made us in His likeness."

"Co-laborers with Him" we shall not fail. Through Him who came to do "His Father's Business"

Shall flow the strength that ever must prevail.

God gives us work, "So all things work together

For good", for those who will His blessings ask.

No service in His Name goes unrewarded, He consecrates each great and humble task.

—Irene Rude.

address spoke forcefully on the theme: "The Christian Way of Life", basing it on Matt. 6:33. "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." He challenged the graduates to go forth to present the dynamic gospel message which this age needs. In the midst of a perverted emphasis on temporal things which allows the souls of men to languish, the gospel of Christ is the only message with hope and with power.

—Erik B. R. Haave.

To Our Seminary Graduates

Greetings with Joshua 1:9.

"Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Thus we greet you, soldiers of Christ! We thank God that to you has been given an important segment of the battle-line of the Lord. We covet your fellowship in the Lord, and wish you God's richest blessings as you humbly walk with Him.

Then these words of Phillips Brooks: Oh, do not pray for easier lives,

Pray to be stronger men:

Do not pray for tasks equal to your powers, Pray for powers equal to your tasks.

Then the doing of your work shall be no miracle

But you shall be the miracle.

Every day you shall wonder at yourself, At the richness of life that has come to you By the Grace of God.

On behalf of the Young people's Luther League of Canada District.

—Albert M. Vinge.

FIRST SUNDAY AFTER TRINITY

Luke 12: 13—21.

"And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. But he said unto him, Man who made me a judge or divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." As a little boy I thought there was something unmerciful about this story. Was not the man a good farmer? Did he not farm so well that his buildings were too small to take care of the crops?

Since that time I have begun to see how merciful Jesus is, also in this parable. It was not what the man did that brought him misfortune. It was what he did not do. The closing words of Jesus make this clear: "So is he that layeth up treasure for himself, and is not rich toward God."

Every human being has the urge to possess something, therefore also the desire to acquire property. Many seek to attain this without work by deceit, fraud, or force. But most people seek to acquire property by honest effort.

And such honest and capable effort is a vital factor in all human life, in the life of the individual, the home, and society at large. Let us thank God for all the diligent, capable, and conscientious effort that is put forth in our country, both by men and by women, both at home and away from home.

God's benediction and blessing is upon this work. God knows, however, that most people look at the wealth they are seeking to acquire for themselves in a wrong light. They are so occupied with laying up earthly treasures that they forget the heavenly.

It is this about which Jesus would speak with us today. He would tell us how poor that person is who is not rich toward God.

In this parable Jesus would illustrate this poverty by showing us that death takes all that we possess if we have naught but earthly treasures.

Are you rich toward God? Have you become poor in spirit, so that Christ has been able to make you the possessor of the whole kingdom of God?

—Hallesby

Vore Nye Arbeidere

Paa Pintesedag, den 24de Mai 1942 oplevet den Norsk Lutherske Kirke i Kanada en begivenhet som gjorde dagen til en merkedag. Den dag blev fem unge menn fra Kanada distrikt ordineret. Dette var av historisk betydning. Store ting har Herren gjort, derfor er vi glade.

Aar efter aar har det blitt vanskeligere at faa prester ifra de Forenede Stater. Dog har vi som distrikt aarsak at takke Gud for de med som har kommet fra andet syd fra Kanada grensen. De har gjort, og endnu gjør en stor indsats i vort kirkearbeide her.

Nu har Herren git os fem nye arbeidere. Da markene er hvite til høsten er dette en god gave fra Herren. Disse unge menn kommer fra følgende steder i distriktet.

Sigmund Bue komme fra Cabri, Saskatchewan. Lars Knudson fra Bawlf kaldet i Alberta, Marvin Odland er preste-søn og kommer fra Bawlf, Alberta. Erik og Josef Haave er begge fra Weldon, Saskatchewan. Disse menn er kjendt med de Kanadiske forhøld og har faat sin utdannelse i Kanadiske skoler. Som vi har lert dem at kjende, faar vi tro at de er alle ivrig for sjeles frelse. Vi er forvisset om at de vil vie sine evner til Herrens ere saa at Guds rike kan fremmes der hvor Herren har kaldt dem til at tjene.

Med dette legges ogsaa et ansvar over distriktet. Ansaret er forbøn. Dette maa ikke sløifes. Menigheterne som har kaldt disse menn som sjelesørgere deler ikke minst dette ansvar.

Vi legger merke til at i det som er skrevet for dette nummer av bladet lyder det som et gjenkvad igjen og igjen, disse alvorlige ord fra Frelseren, "Høsten er stor, men arbeiderne faa, bed derfor Høstens Herre, at han vil drive arbeidere ud til sin høst". Bed for Herrens gjerning iblandt os. Ikke bare for disse nye tjenere, men for alle som staar paa sin post i Herrens vidneher.

Bed ogsaa for nye arbeidere at Herren maate faa drive dem ut i høstarbeidet. Der er nok at gjøre for alle. Vor distrikts formand nevner i sin hilsen i dette nummer at det ikke er bare prester som trenges, men at der trenges legfolk som vil hellige evner og tid i Herrens tjeneste.

Lad os da adlyde Herrens befaling. Uroens mørke skyer dekker folk og land i vor urolige tid. Kun et sted findes sikkerhet—det er under Herrens varetegt ved Korsets fot hos Jesus.

Saa hilser vi de nye arbeidere i Jesus navn. Maa Herren faa vere alt. Saa naar livets kveldsol daler som bebuder den store flytting, maatte hver tjener faa si med salme digteren:

"Men naar vi engang ere der,
Da skal vel jublen begynde;
Da skal vi i en samlet her
Frem for Guds throne os skynde,
Da er jeg evig frelst og fri,
Møje og kamp er da forbi,
Der er ei andet end glede.

—V.

To synspunkter

En kjent mann som var en bestemt motstander av kristendommen sa engang i fortrolighet til en venn:

"Det er noe som forstyrrer hele min livsglede."

"Naa, hvad er det?"

"Jo, jeg er imellem redd for at bibelen er sann. Var jeg bare sikker paa at døden er en evig søvn, en tilintetgjørelse, da kunde jeg være lykkelig. Men nu sitter denne torn her og stikker mig like inn i sjelen: Hvis bibelen er sann, da er du fortapt."

For en kristen stiller saken sig ganske omvendt. Han sier: "Hvis bibelen ikke var sannhet, da var hele min glede i livet forstyrrer."

Kanada Norsk Lutherske Indremissionsforbund har sit Aarsmøte i Torquay, Sask., den 7—12 Juli. Pastor B. T. Gabrielsen, Seattle, Washington blir med som hovedtaler ved siden av andre talere. Kom saa mange som kan.

T. Berge,
Lars Njaa.

Forbundet avholder ogsaa teltmøter paa følgende steder. Nordland menighet ved Steward Valley, Saskatchewan den 17—30 Juni. Mont Nebo den 2—12 Juli, og Hagen den 14—26 det Juli. Evangelist Clarence Haaland fra Fargo, N. Dak. blir taler ved teltmøterne. Alle er hjertelig velkomne.

T. Berge,
Lars Njaa.

Til Hyrden

Det er vist snart paa tid at jeg sender penger for bladet, da jeg snart har havt det i to aar. Ja tak skal dere ha for alt det gode lesestoffet. Det er opmuntrende at lese bladet. Det er et godt blad. Jeg vilde ikke at vere det foruden. — — — Og da tilslut vil jeg sende min bedste hilsen til all bladets lesere.

Mrs. T. Kleiv.

LIVETS BRØD

Evangelium, Joh. 6, 24—36

af Pastor H. G. Caspersen

Det er ingen av Jesu selvbetegnelser som er saa rammende som dette at han er LIVETS BRØD. Ikke livets kake eller poste, men brød. Brød er uundværlig, det er livsopbyggende, kraftgivende, uten brød vilde livet dø. Livets brød gir og oppholder aandelig liv.

Hvad er aandelig liv? Først, at komme i det rette forhold til Gud, vor skaper. Alene Jesus kan ordne dette forhold. Vi spiser livets brød naar vi TROR paa Jesus. Dernæst — hvilket følger av et ret Gudsforhold — at komme i det rette forhold til vore medmennesker. Ret Gudsforhold og sandt medmenneskeforhold følger av troen paa Jesus. Da blir vi rigtige mennesker som vi ellers aldrig kan bli. Dette er grunnprinsippene for vort liv paa jorden, og for al evighet. Hensigten med Livets brød er at vi skal bli aandelig helse, kraftige og for Gud virkelystne mennesker, og i evigheten hans navn til pris.

Livets brød gir kraft. Jesus selv var, er og blir en kraft. Det er intet veikt ved ham; det er intet feigt ved ham. Naar vi i fastetidens belysning betrakter Jesus slaas vi ved hans KRAFT og MOD. Hans opreiste skikkelse rager op over mængden. Hans ord braker som en torden og slaar ned som lyn. De drar tillike som en uimotstaaelig magnet, eller de støter bort med en frygtelig avgjorthet. Han svinger en behændig kaarde over motstandens hoder, og han støter den ind i hjertes og samvittigheter. Han er steil; han er overbevisningsmand; det er noget flintagtig ved ham; han staar som en granitblok i bølgebruset; urokkelig. Han maatte det; han kunde ellers ikke bli verdens frelser. Han kom for at ødelægge djevlelsens gjerninger, og av disse var det fuldt op av rundt om ham; skråmsel hjalp like saa litet som overtalelse og list.

Slik skal og maa Jesu efterfølgere bli, de som har været med ham. Ap. gj. 4, 13. — Da domprost Fjellbu forleden skulde præke i Trondheim domkirke blev dørene stengt og mængden staaende utenfor. Biskop Støren kom ut og bad dem holde sig stille. Nazi politiet stod ved dørene og gik omkring i mængden. Biskopen talte nogen ord til folket. Da blottet mændene sine hoder, i vinterkulden, og kvindene foldet sine hender mens de stod utenfor sin egen prægtige gamle kirke og ikke fik komme ind; ikke et ord mere blev talt, men som ved en indskydelse brøt det ut fra de mange hundrede røster salmen "Vor Gud han er saa fast en borg", og saa tilslut: "Ja, vi elsker dette landet." — Typisk for et folk hvis sjæl har smakt Livets brød.

Kristendommen — Kristus — staalsætter. Har den faat plads i sjælen kan mennesket dø, men ikke vike. Da er døden seier, som Jesu død var. Sandhetens seier; Livets brøds kraft.

Indsendt av Pastor P. Overlid.

"Hvor noen har det vondt".

"Er din far hjemme?" spurte en mann en liten pike som satt paa en hustrapp.

"Nei, han er gaatt ut," svarte hun.

"Vet du hvor han gikk hen?"

Hun tenkte sig om et øieblikk. Saa saa hun: "Jeg vet ikke nettop hvor han er. Men jeg tror han er hos noen syk eller fattig. Eller kanskje han er gaatt til fengslet eller til noen andre ulykkelige. Jeg er sikker paa at De vil finne ham der hvor noen har det vondt."

Den fremmede mannen gikk tankefull bort. Den vesle pikens far var en aktet forretningsmann. Om datteren hadde sagt at han gjerne var aa finne i en eller annen fornem klubb, vilde det ikke ha overrasket ham. Nu tenkte han ved sig selv: "Jeg visste jo at denne mannen er en bekjennende kristen, men at han ogsaa lever efter sin kristendom, er noe nytt. Enn om jeg lærte ham bedre aa kjenne!"

Jesu Kristi, Guds søns blod, rensar os fra al synd. 1. Joh. 1, 7.